factors. The morning dawn was charming and beautiful
as it was the golden hour of the day, when all nature was
animated by the vivifying radiance of the returning sun
and they adored it without a moment's hesitation as the
beautiful goddess ‘ *UsJza* ’, the maiden of perpetual youth,
and acclaimed it as the daughter of heaven. The human
mind being narrow, individual impersonations of the Supreme
Spirit are ordinarily called for. Hence the popular falling *
off into crowds of minor deities each .with a name, form and
function. Accordingly, the deities known as *Indm, Vayu,*
Varuna, Agm and *Kzibera* which were the personifications
respectively of the five elemental forces which compose the
physical world—ether, air, water, fire and earth *(Prithw)*—
were to the Aryans so many living entities and intelligences
that could be addressed and propitiated by their worshippers
They, therefore, offered to those deities worship and prayer,
gifts and sacrifices, rites and ceremonies of various kinds,
such as they deemed would win their favour, mollify their
wrath or persuade them to effect their wishes. These deities
were worshipped separately by different votaries or the same
votary at different times and on different

occasions, as
diverse objects in creation excited wonder
or ri vetted the
heart's interest. For the time, each seemed
a gigantic and
mighty god before whom all others sank
into insignificance
and who completely absorbed the mind
and monopolised
the devotion of the votary. Thus each Vedic
Rishi extolled
his own god above all other gods as will be
seen from an
interesting dialogue on the First Cause
between two
Brahmanas and a royal sage Pravahana
Jaivali recorded
in Section viii of Chapter I of the
Chandogya Upanishad.
And thus each god became for a time the
Supreme
Deity and all the gods by turns acquired
ascendency as the
paramount and primary creative deity
under the designation
of Udgitha, Aditya, Brahma, Vishnu, Siva,
Rudra and such
other names. Thus has been established
what in the modem